CORRECT BELIEFS OF A MUSLIM

BY

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I. R. O.

Dedication:

To our Loving Parents.
May ALLAH have mercy on them and include them among the dwellers of Jannat.
Ameen.

Request:

Please circulate this booklet-together with the knowledge gained therefrom amongst your friends and relatives. May your contribution be rewarded by the Merciful ALLAH as a Jihad against falsehood. Insha-ALLAH.

May ALLAH-Taala also shower His choicest blessings upon you for your financial assistance.

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Contents

Some essential guide lines for the teacher

This booklet may be used for pupils between the ages of 10 and 15 years, depending on the reading ability of the pupil and the standard of education. It can also be easily included in any syllabus by slight manipulation of the time-table.

The teacher must be dedicated to the cause and service of Islam. He must be regular, sincere and organised. Also he must be resourceful, enthusiastic and perservering.
The teacher should remove doubts, queries and confusions, and to inculate correct, fundamental beliefs.
The teacher must set an example.
Must be fair and impartial to all pupils.
Effective teaching requires proper careful planning and preparation (i.e.), WHAT?: HOW MUCH? AND HOW?, he is going to teach each day's lesson.
Such lesson should have an introduction of about 5 minutes, presentation and black board summary of about 20 minutes-and recapitation of about 5 minutes. Draw a scheme of works serving as a guide for the 4 terms, provision must also be made for tests, remedial work etc.
The teacher must acquaint himself with the pupils. It is also important to break the communication gap and strike a happy medium between extreme strictness and total laxity.
Appropriate use of teaching aids make teaching effective, meaningful and enjoyable.
The teachers voice: speak correctly, simply, directly, precisely and releventiy.
The chalk board; write legibly, use colours to highlight, compare, emphasis, correct and differentiate.
Hints such as (a) flash cards, (b) charts, (c) can be used.
Teach, so the pupil understands and understand what you teach.
Experience should teach you what method is good for which pupil. Keep in mind the roll of the class, personality variations such as; (a) rate of grasping subject matter, (b) family back ground, (c) social environment, (d) weather, (e) temperament of the child and the teacher.

Scheme of Works-Chart

Roughly there are: 73 days in the 1st Term
88 days in the 2nd Term
64 days in the 3rd Term
41 days in the 4th Term
i.e. 266 Madressa Days

This booklet contains about 256 Points;

Various schemes can be used:

1. Teach average of 1 point a day for 5 minutes;
   OR
2. Teach average of 2 points a day for 15 minutes; leaving 3rd and 4th Term for revision;
   OR
3. Teach average of 10 points every Fridays for 1 hour, leaving the second half of the third term and the whole of the 4th term for revision;
   OR
4. The booklet can be incorporated into the deenat syallabus.

	(1)	(2)	(3)	(4)
FIRST TERM	ALLAH till Akhiraat	Signs of Qiyamat till 1/2 of Major signs	SAME AS (1)
SECOND TERM	Signs of Qiyamat till first half of Akhiraat	Second half of Major Signs till End	Signs of Qiyamat till 3/4 of Akhiraat
THIRD TERM	Second 1/2 of Akhiraat till Sahabah (R.A.)	REVISION	Last 1/4 of Akhirat till end thereafter REVISION
FOURTH TERM	Aulia-ALLAH till End	REVISION	REVISION

8. The above is merely a guide which may be modified, to suit needs. The "Term Scheme" should be sub-divided into work per week and then work per day, making allowance for tests, remedial work and revision for solidification.
9. The teacher should not totally depend on this booklet but should supplement facts by referring to reliable sources, available in Arabic, Urdu and English.
   Motivate the pupil to seek knowledge through assignments etc.

Introduction

Umar-ibn-Khattab (r.a.) said: I heard Rasul-ullah (s.a.w) say:
"Actions are but by intention and every man shall have but that which he intended. Thus he whose migration was for ALLAH and His Rasul, his migration was for ALLAH and His Rasul and he whose migration was to achieve some wordly benefit or to take some women in marriage, his migration was that for which he migrated."

Bukhari-Muslim

Hadith-E-Jibrail

Narrates Hazrat Umar (r.a) that one day the Sahabah the companions) were in the company of Rasulullah (s.a.w.) when a man suddenly appeared before us. His raiments were milky white and his hair jet-black. He bore no signs of a journey so that he could be taken for a wayfarer and none of us had seen him before. He went forward and sat directly in front of Rasulullah (s.a.w.) in a manner that his knees touched those of Rasulullah (s.a.w.) Placing his palms on his tights on Rasulullah's (s.a.w.), he asked:

'O Muhammed' inform me about Islam?

Rasulullah replied: Islam means that you affirm and recite (testify) there is no object, deity (worthy of worship) save Allah, and Muhammad is His Rasul, establish Namaaz (salaat), roza (saum), i.e. fast during the month of Ramadan, pay zakaat and if in possession of means and material resources, undertake to perform Haj. The seeker heard and confirmed the reply as absolutely correct. Hazrat Umar goes on: we were amazed that the gentleman was asking the question and at the same time affirming the answers.

Then he asked "What is Iman?"

Rasulullah replied: "Iman is that you believe in ALLAH, His angels, His books, His ambiyaa, the establishment of the Day of Qiyamat (Judgement) and all good and bad is by His command".
The seeker again asserted the truth.
"Then tell me about Ihsan", he asked.
Rasulullah explained: "Worship ALLAH as if you see Him, for if you do not, yet He sees you".
"Then tell me about the Hour?".
Rasulullah said, "The one questioned about it knows no better than he who asks (the questioner)."
He said, "Then tell me about its signs?".
Rasulullah said, "That the slave-girl will give birth to her mistress and that you will see the barefooted, naked, destitute herdsmen competing in constructing lofty buildings.

Then he departed and I (Umar) stayed for a time.
Then he Rasulullah said, "O Umar, do you know who the questioner was?"
I said, "ALLAH and His Rasul know best".
He said, "It was Jibrael, who came to teach you your Deen".

(Bukhari and Muslim)

Shariat literally refers to the road blazed by the Deen of Islam, with rules, regulations, orders and commands. The Deen of Islam can basically be — divided into 3 compiled sciences of Ilm-ul-Kalaam (dialectical theology), Ilm-ul-Fiqh (jurisprudence) and Ilm-ul-Tasawwuf (mystism). These sciences have their roots in the Unity and Attributes of ALLAH, the absolute knowledge about whom has been faithfully conveyed through Rasulullah (s.a.w.) for the guidance of mankind to tread the road via the set of regulations prescribed by Him.
Ilm-ul-Kalaam has developed from Iman, Fiqh from Islam and Tasawwuf from Ihsan. Imaan refers to confirmation and testification of the words of Rasuls (a.s.) upon whom we place our total confidence irrespective of its (word) being comprehensible to the intelligence or not. Iman presupposes belief in the unseen based on Quran and Mutawatir (continuous) Ahadith, which is singularly emphatic in stressing the Unity of ALLAH and His Attributes. By authentic beiefs are meant those taught by Rasulullah (s.a.w.) and NOT firmed up through high deduction by mental gymnastics.
IF THE FIRST BRICK IS WRONGLY PLACED BY THE MASON —THE WALL WOULD NEVER BE ABLE TO RISE TO A CONSIDERABLE. HEIGHT"
Islam denotes external actions resting on 5 pillars: (1) testification of the Kalima, (2) namaaz (3) zakaat (4) saum (roza), and (5) haj. These become a barometer to distinguish between a good and a bad Muslim.
Ihsan means purification (beautification) of the thoughts and actions aiming at substitution of mean and base qualities of the heart and body with good ones. Tasawwuf without fiqh would neither be complete nor valid as one has to know the laws of ALLAH to practise but fiqh without tasawwuf though not complete is valid for tasawwuf provides the much needed ornamental grace and touch through manifestation of sincerity and humility to human action. Both fiqh and tasawwuf will not be valid without Iman, as Iman had direct bearing with beliefs and is a much stronger force and an invincible base displaying the pristine importance of possessing correct and valid beliefs as expounded and explained by the Ahle-Sunnat-Wal-Jamaat.
As in the case with the strength of a structure resting on the firmness of its foundation, the steadfastness of the purity of one's body and soul can only be achived through an unanswering belief in the Unity and Attributes of ALLAH. Initially during the era of Rasulullah (s.a.w.) the need for a

systematic arrangement of these sciences did not arise for the Sahabah's (r.a.) and the Tabieen (r.a.) (who followed the Sahabah (r.a.)) with their hearts clean and clear from evil beliefs referred their questions and queries to Rasulullah (s.a.w.) and Sahabah (r.a.) respectively, but with the passage of time and the propogation of Islam by leaps and bounds the need for a systematic arrangement of the various sciences was felt which urged the progress of Ilm-ul-Kalam.

Since the need for a basic Ilm-ul-Kalam book in English. It has been our endeavour to make this a simple, and easy to follow booklet by enumeration of beliefs which could conveniently be included in the syllabi of madressa. So that students may memorise this booklet piecemeal; after an explanation rendered by the teacher. Thus ensuring that correct Islamic beliefs are passed onto our children and the generations to follow. Especially in these times of turmoil and tribulations created by un-Islamic orientated organisations propogating beliefs contrary to the Ahle-Sunnat-Wal-Jamaat.

"HOW CAN A PERSON WHO IS HIMSELF LOST, LEAD OTHERS!"

This booklet can also be used for enlightening non-muslims about Islamic belief at a glance and can serve as a springboard for the research scholar to firstly support the information expounded in the booklet by:

(a) proofs from the Quraan and Mutawatir Ahadith, and secondly
(b) logical proofs and thirdly by
(c) simplifying the booklet for children.

May ALLAH Subhannaho Wataala guide us and all mankind to the path of salvation in the Akhiraat (hereafter) and make this our modest effort a mean of deliverance from the fire of Jahannam (hell) for us, our parents and our near and dear ones.

Ya ALLAH accept the efforts of the Islamic Research Organisation.

Ameen-Ya-Rabbal-Aalameen.

Belief in Allah-Taala

1. ALLAH is one.
2. ALLAH has no partners.
3. He is the Creator of everything, eg. man, mountain, sun, sand . . .
4. Everything will perish except Almighty ALLAH.
5. ALLAH is omnipresent and omnipotent- (He is present every where at the same time and He is most powerful).
6. ALLAH is the master of the whole universe including this Dunya (world) and the Akhiraat (hereafter).
7. He is present and will stay for ever.
8. His essence and attributes are unique.
9. ALLAH provides sustenance to every creature.
10. ALLAH controls every atom of the universe.
11. Only ALLAH can put us in Jannat (heaven) or Jahannam (hell).
12. He is omniscient. (all-wise).
13. Only ALLAH grants hedayat (guidance).
14. ALLAH does not depend upon His creation for anything.
15. ALLAH is the giver of gains and losses.
16. ALLAH creates all human characteristics.
17. ALLAH hears all sounds, all at once, without interference whatsoever.
18. ALLAH is free from emotions and needs, eg. anger, hatred, need of tongue for speech, need of eyes for sight, etc.,
19. ALLAH has no physical existence, no body, no parts, no elements. He is not bound by time or space.
20. ALLAH is free from faults and defects.
21. He has neither parents, offsprings, family nor clan/wives.
22. Nothing is like or equal to ALLAH. We cannot fathom it from the will and might of ALLAH with our limited sences.
23. Nothing is obligatory or compulsory upon ALLAH. He does what He wills and desires.
24. All qualities and attributes of ALLAH are eternal.
25. One cannot scale or measure ALLAH's attributes and place them in descending or ascending order.
26. ALLAH creates man's good and bad actions.

Quraan

1. Quraan is the word of ALLAH. Quraan has 30 paras i.e. 114 suras. It is the complete, final, last divine Kitab (Book) of ALLAH.
2. The word of ALLAH is an attribute of ALLAH, like all-seeing, all-knowing, creating, all-hearing and these are not creations.
3. Hence Quraan is not a creation of ALLAH but the Kalaam (speech) of ALLAH.
4. It is a code of conduct prescribed by ALLAH for mankind.
5. Quraan is ever-lasting.

   NOTE
6. As is mentioned in the Quraan,

   "So that he may hear the
   word of ALLAH"
   It should be borne in mind that the term (word of ALLAH) is used in either of the following two meaning:
   (a) The speech of ALLAH is an attribute of ALLAH which stands for the essence an attribute of ALLAH, or
   (b) The words of ALLAH by means of which He (ALLAH) has conversed (QURAAN) is called Kalaam in this meaning.

It should be borne in mind that man's recitation, hearing and writing of the Quraan falls under the category of creation, as these are the actions and doings of man not ALLAH.

Rasuls and Ambiyaa (A.S.) (Prophets A.S.)

1. All Rasul and Ambiyaa (a.s.) are born believing in the Unity (oneness) of ALLAH, free from kufr and shirk (disbelief and polytheism).
2. All Ambiyaa (a.s.) are innocent and free from both major and minor sins, before and after receiving the responsibility — mantle of Nabuwwat. They are the beloved of ALLAH.

3. Ambiyaa (a.s.) are sent for the guidance of mankind by:
   (a) Correcting man's beliefs;
   (b) Reforming the human conduct; and
   (c) Including inducing the spirit of sincerity in man's beliefs and his conduct.
4. Whatever the Ambiyaa (a.s.) preach is truth from ALLAH and to bring faith on it fard (obligatory).
5. There is a difference between Rasul and Nabi.
   A Rasul is higher in status than a Nabi.
   A Rasul is endowed heavenly book and blessed with distinctive features such as being given a new Kitab or Shariab or sent to an ummat. These features not are for a Nabi.

6. Every Rasul is a Nabi but not visa-versa.
7. ALLAH grants Risalat (prohethood) and Nabuwat (apostleship, it cannot be acquired by effort and will.
8. All Ambiyaa (a.s.) are men.
9. It is obligatory to have unanswering faith in all the Ambiyaa (a.s.), rejection of even one will mean rejection of all.
10. Ambiyaa (a.s.) are blessed with miracles, clear proof and signs as proof of their Nabuwat (Prophethood).
11. Ambiyaa (a.s.) are trustworthy unto ALLAH (have complete reliance on ALLAH). They do not manifest any short-comings in their preaching of ALLAH's message in any way nor do they conceal or hold back their message in any form fearing reprisals from the kuffar (disbelievers).
12. Ambiyaa (a.s.) are not displaced from their positions.
13. It is baseless and of no consequence and kufr to bring faith only on ALLAH and not on His Ambiyaa (a.s.).
14. The first man and Nabi was Hazrat Adam (a.s.) and the line of Nabuwat ended with Hazrat Muhammad (s.a.w.) of Arabia.
15. The exact number of Amibyaa (a.s.) sent unto mankind is not known.
16. Total number of Rasul (a.s.) equals 313.
17. Hazrat Muhammad's (s.a.w.) status is the highest compared to other Rasuls (a.s.).
18. Hazrat Muhammad (s.a.w.) is a universal Rasul sent both unto mankind and Jinn.
19. It is an integral part of faith to follow Hazrat Muhammad (s.a.w.).
20. Ambiyaa (a.s.) have to believe in their Nabuwat.

NOTE:
The word Ambiyaa is the Plural of Nabi-in this booklet it has been used for both Nabi and Rasul.

Shaitaan (satan)

1. First rejector of the command of ALLAH was Iblis-Shaitaan (satan).
2. Shayateen (satans) are made of fire.
3. Shayateen (satans) are Jinn.

Malaaika (Angels)

1. Malaaika are pure, respected creations of ALLAH.
2. Malaaika are free from disobedience of ALLAH's orders and act in letter and spirit in accordance to ALLAH's commandments.

3. They carry out the messages, order and commands of ALLAH.
4. Ambiyaa (a.s.) received their Kitabs (books) through the Malaaika.
5. Malaaika carried these messages fully, without additions or alterations.
6. Malaaika are free from human-needs and limitations, eg. eating, sleeping.
7. They are neither male nor female.
8. They have been created from 'nur' (light) and can adopt any shape at the instance of the will of ALLAH and are capable of performing actions requiring enormous strength and capacity.
9. The number of malaaika is large, the exact number is known to ALLAH only.
10. They are unremittingly engaged in praising and gloryfing ALLAH at all times and never slacken in their ibadaat (worship).
11. They do exactly as ALLAH wills.
12. The malaaika most famous, well-known, loved by and near to ALLAH are: 1. Jibraiel (a.s.); 2. Israfiel (a.s.); 3. Mikaiel (a.s.); 4. Israiel (a.s.)
13. Jibraiel (a.s.) has the highest status amongst them, his work was to carry 'Wahy' (revelations) to the Ambiyaa (a.s.).
14. Two malaaika are with every human being called, Kiraman Katibieen.
15. Two malaaika are sent to the grave (munkar and nakir) to question the dead.
16. Each malaaika has specified duties which are related to both this world and the thereafter.

Revealed Kitabs (Heavenly Books)

1. ALLAH revealed unto His Rasul (a.s.) kitabs and small books called Sahifah and all are true. It is necessary to believe and hold faith in all of them.
2. Total no. of revealed kitabs and sahifahs is 104.
3. Kitabs were revealed to Hazrat Sheeth (a.s.), Hazrat Idris (A.S.), Hazrat Ibrahim (a.s.), Hazrat Adam (a.s.).
4. The four famous Kitabs of ALLAH are:
   1. The Torah to Hazrat Moosa (a.s.),
   2. The Zaboor to Hazrat Dawood (a.s.),
   3. The Injeel to Hazrat Isa (a.s.) and
   4. The Quraan to Hazrat Muhammad (s.a.w.).
5. Quraan is the last and final divine kitab and as such it supercedes all earlier divine kitabs. Quraan is the most authentic kitab.
6. All other kitabs have been tampered with and interpolated, hence, it is not permissible to regard the present day versions of these kitabs as

divine. We have to bring faith on the Torah which was revealed to Hazrat Moosa (a.s.), the Zuboor to Hazrat Dawood (a.s.), and Injeel (bible) to Hazrat Isa (a.s.) etc. as divine kitabs.

7. Abrogated (nasikh and munsookh) verses were true for their times. It is necessary to bring faith on them as they appeared altho they are now extinct.

Akhiraat (hereafter)

1. Ambiyaa (a.s.) and all revealed Kitabs (heavenly books) are unanimous about the Akhiraat. It is essential (obligatory) to believe in the Akhiraat. *What is Akhiraat?* Just as life in this world has a beginning, it has an end and everything that exists in this world is destined to perish. DEATH is not extinction but rather it is separation of the soul from the body. That time wherein the soul exists after till eternity is known as Akhiraat. The Akhiraat is divided into 2 phases; 'Alam-e-Barzakh' which is the abode of the soul till the day of Qiyamat wherein part punishment is meted out to the wrongdoers and the faithful are rewarded. From the Day of Qiyamat to eternity is the second phase.
2. It is obligatory to believe that after death one remains in Alam-e-Barzakh, also known as Alam-e-Qabur. (The world of the grave).
3. The questioning by the two malaaika 'Munkar' and 'Nakir' is HAQ (true).
4. The dead benefit by the ibaadat and charities done on behalf of them by those who are alive, for the sole purpose of pleasing ALLAH and requesting that the blessing should be granted to the dead. This relieves the punishment of the dead, or raises his status as the case may be, provided it is in accordance to the teaching of Shariah.
4. There is no questioning in Alam-e-Barzakh for the Ambiyaa (a.s.).
5. There is also no questioning for martyrs and immature children of Muslims or those Muslims who die either on the eve of Friday or Friday or that person who recites at night surah 'tabarak-al-Lazi' or that person who dies from stomach diseases such as Typhoid, acute dysentry, food poisining, while giving birth, miscarriage, peptic ulcers, stomach cancer etc.

Signs of the day of Qiyaamat (Judgement)

1. After the first blowing of the trumpet/clarion by the malaaika Israfiel (a.s.), the whole universe will be destroyed.
2. After 40 years angel Israfiel (a.s.) will blow the clarion once more, after which life will be granted again.
3. The second rising again from total destruction is called 'Qiyamat' resurrection.

4. No one knows when the Day of Qiyamat will be.
5. However one can determine its closeness by observation of the major and minor signs as denoted in the Quraan and Ahadith.

Minor Signs

Signs that appear from the appearance of Imam Mahdi till the first blowing of the clarion.

1. The Appearance of Imam Mahdi

1. Appearance of Iman Mahdi.
2. By Imam Mahdi is meant a definite person who will come close on to Qiyamat.
3. His description has been recorded in the sayings of Muhammad (s.a.w.) i.e. his full name, father's name, etc.
4. He will be a descendent of Hazrat Fatima (r.a.).
5. His character and physical features will be similar to those of Rasulullah (s.a.w.).
6. He will be a native of Madinah and will appear in Makkah.
7. His area of influence will begin from Arabia and will spread out to cover the whole world.
8. 'Dajjal' will appear in his life time.
9. Also Isa (a.s.) will descend from Jannah in Damascus.
10. Imam Mahdi will appear at the time nearing total destruction and annihilation of the whole universe.
11. Imam Mahdi will pass away after the descension of Isa (a.s.).

2. Emergence of 'Dajjal'

His Description:

1. 'Dajjal' will be a one-eyed Jewish person. Between his good and bad eyes there will be an inscription of letters testifying that he is a Kafir.

His Mission:

2. His description has been recorded in the sayings of Muhammed (S.A.W.) i.e., his being like a white ass, his speed of travel, his show of 'miracles', his eyes, hair teeth etc.
3. His coming will be a test to mankind to differentiate between believers and non-believers. Allah will give him super-human powers such as giving life to the dead-by a gesture of his hand he will provide food to famine and drought-stricken areas.
4. People who accept him as worthy of worship because of his super-human feats will fail in the test, whereas those who denounce and reject him (as creator) will be successful.
5. The news about his appearance will spread like wild fire at the time when the muslims would be busy in the distribution of booty after the fall of Constantinople.

6. He will try to enter Makkah and Madina, but will fail.
7. Rasulullah (S.A.W.) has said that whosoever recites Surah Kahf on Fridays will be safeguarded from the 'Fitnah' (tribulation) of Dajjal.

3. Descension of ISA (A.S.)

1. It is part and parcel of faith to believe in the ascension and descension (bodily and spiritually) of Isa (a.s.) and his killing of Dajjal.
2. He will descend with his hands on the wings of malaaika in Damascus, near the east minaret of the Jamia Masjid.
3. He will pray behind Iman Mahdi.
4. Disbelivers will die with the touch of his breath.
5. He will pursue Dajjal and kill him near the gate of LUD.
6. Isa (a.s.) will follow the Shariat of Muhammad (s.a.w.).
7. Isa (a.s.) and Imam Mahdi are two different persons.
8. Isa (a.s.) at the age of 55, will pass away in Madina and will be buried near the grave of Muhammad (s.a.w.).
9. Isa (a.s.) will not be a new Nabi.

4. Appearance of Yajooj-Majooj — (gog and magog)

1. Imam Mahdi will pass away in Baitul-Makdas (Jerusalem) in the time of Isa (a.s.) who will lead Imam Mahdi's funeral prayer. His age will be either 45 or 48 or 49.
2. Wahy (revelation) will reach Isa (a.s.) to lead the believers to Mt Tur for ALLAH shall be sending unto them such a nation wheih none can defeat.
3. That nation/tribe will be Yajooj-Majooj.
4. This tribe is presently behind a wall.
5. Isa (a.s.) will pray for their destruction, which will be accepted.
6. After the passing away of Isa (a.s.) corruption will begin to spread.

5. Emergence of smoke

1. After the death of Hazrar Isa (a.s.) corruption will become rampant and spread to such an extent that there will be 3 sinkings, of the earth. One in the East and another in the West, and third in Arabia. (the places where non-believers live)
2. After the sinkings of the earth a cloud of smoke will emerge to engulf everything that exists between the earth and the sky.
3. It will exist for 40 days.
4. Non-believers will lose consciousness, some for 2 days whilst others for 7 days.
5. Believers will feel as if they had contracted cold.

6. Sun rising from West

1. The sun will rise from the west.
2. It wil rise for a while and then set again.
3. Then the sun will re-rise from the east. After this sign the non-believer's Imam shall not be of any value-nor a 'sinner' believer's repentance, since Imam of the unseen has weight not that of the seen.

7. Appearance of talking beast

1. An animal will come out of the earth (like a child from the womb).
2. It will talk to the people and inform them of the Akhirat (hereafter).
3. It will mark the faces of the believers causing it to shine and will put a seal on the faces of the kuffar which will blacken their faces.

8. Blowing of the cold wind

1. After the appearance of the talking beast, a cold wind will blow killing all believers all over the world.

9. Rule of the disbelievers of Africa

1. The disbelievers will have power over the land. Corruption will be the order of the day.
2. Mankind will fulfill their passions on the streets like animals.

10. Spreading of the fire

1. A fire starting from Yemen will drive all the people towards the plains of Arafat where, in the near future an assessment of the account will take place.
2. This will be the last sign before the first blowing of the clarion.

Summary of major signs

1. Appearance of Imam Mahdi.
2. Emergence of Dajjal.
3. Descension of Isa (a.s.)
4. Appearance of Yajooj-Majooj.
5. Emergence of the smoke.
6. Sun rising from the west.
7. Appearance of the talking beast.
8. Blowing of cold wind.
9. Rule of kuffar of Africa.
10. Spreading of the fire.
11. Blowing of the clarion/horn.

Aakhirat (hereafter)

1. Aakhirat (hereafter) is a reality and will definitely come true.
2. On the first blowing of the clarion, the sky will rend asunder, stars will collide, etc.
3. The trumpet clarion will be blow by Israfeel (A.S.).
4. The difference in time between the first and second blowing will either be 40 months or 40 years.
5. A full description of the consequences have been clearly outlined in the Quraan and Hadith.
6. It will happen on a Friday-the 10th of Muharram at a time when there will be none who mentions the name of Allah.
7. Qiyaamat (ressurection) will be of both body and soul. Just as both come under the command of Allah in this world-both will be questioned in the Aakhirat (hereafter).
8. On this day (of ressurection) accountability of actions will take place.
9. The assessment of good and bad actions will be made in physical terms.
10. The various organs of the body (ie. hands; feet etc.) will speak testifying the actions performed by them.
11. Life-scrolls (Naame-Amaal) will be given to the pious in their right hands and to the evil ones in their left hands.
12. The direction in which the scale tilts after all one's deeds are placed on it will determine in which hand a person will receive his Life-Scroll.
13. The Life-Scrolls will be given after the intercession (Shafaat-e-Kubra) of Muhammad (S.A.W.). (A).
14. After receiving the reading the 'Naame-Amaal', the process of the accountability will commence.
15. Ambiyaa (a.s.) and 'Kiraman-Katibien' will also be present during the process of accountability.
16. Ambiyaa (a.s.) will stand witness to their propogation of the Deen of ALLAH.
17. Accountability envisages answering for every action, big or small, good or bad, performed in this world.

FOOTNOTE (A)

Rasulullah's (s.a.w.) shafaat (intercession) will be of varying nature at various places;

(1) Intercession to hasten account-taking (known as shafat-e-kubra).
(2) Intercession to render easy and lighten the severity of account-taking.
(3) Intercession for certain wrong-doers who had been ordered to go to Janhannum that they be not purged in Jahannum but rather they enter Jannat immediately.
(4) Intercession for those who have already been put into Jahannum.
(5) Intercession for raising the status of certain Jannat-dwellers.

18. On the day of Qiyaamat (Ressurrection) each Nabi (A.S.) will be given a well of blessings to draw water for quenching the thirst of the believers from his ummat.
19. Muhammad (S.A.W.) will be given the largest well known as 'Kauthr'.
20. Water will be given to some just after rising from the grave to others a little later — after crossing the Pulsiraat (bridge); after coming out of Jahannam (Hell); before entering Jannat (Heaven). Some people will receive this water at every stage and others at certain stages only.
21. This will happen after the completion of accountability.
22. The pace at which a person crosses will be determined by the quality of one's Imaan and one's good actions.
23. With the permission of Allah intercessions will be carried out by all the Ambiyaa (A.S.) — especially by Muhammad (S.A.W.)
24. Some other people will also be granted permission for interceeding only by the will of Allah.
25. In Jannat (Heaven) and Jahannam (Hell) — pleasures and pains, respectively will be experienced both physically and spiritually.
26. Without any shadow of doubt, Jannat and Jahannam are realities and so is the peace or pain associated with them.
27. Jannat and Jahannam have already been created and have been, are and will continue to be in existence eternally.
28. After accountability, one will either go to Jannat and experience physical and spiritual pleasures or to Jahannam where physical and spiritual punishments will be experienced.
29. For those whose good deeds are equal to their bad deeds, there exists a place between Jannat and Jahannam called A'raaf.
30. The dwellers of A'raaf will not have the comforts or punishments of those in Jannat and Jahannam-respectively.
31. They will be able to speak to and see the dwellers of both Jannat and Jahannam.
32. On observing the bright happy faces of these in Jannat and the dark wretched faces of those in Jahannam, those in A'raaf will turn towards Allah Ta'aala's mercy.
33. No one will dwell in A'raaf forever. Allah will grant them entrance to Jannat when he so desires.
34. Disbelievers will remain in Jahannam forever and they will never be free from the punishments of Jahannam, nor will the severity of their punishment be reduced.
35. That Allah Ta'aala can be seen is a fact.

Sahabah (R.A.)-Muhammad (S.A.W.)'s Companions (R.A.).

The Sahaba (r a.) have many distinctive qualities, for which they have to be held in high esteem. Some of these are enumerated below:

1. Due to the Sahaba's (r.a.) close contact and connection with the Best of Creations that set foot on earth, ALLAH made their pattern in conformity and compliance with the teaching of Shariah (Deen) and hence sins or acts contary to the Shariah were a matter of rarity.
2. Their intence love for ALLAH and His beloved Rasulullah (s.a.w.) and their fear of ALLAH made them repent over their wrongs and they brought themselves forward for punishment despite knowing fully well Rasulullah (s.a.w)'s saying that one seeking repentence after committing a wrong will be exonerated as if one did not commit the wrong or sin at all.
3. The Quranic saying: "Lo good deeds anul ill actions" (Sura Hud-Ayat 114).
4. Their unflinching steadfastness in times of distress, trials and tribulations by the side of Rasulullah (s.a.w.), in his efforts in propogating the Deen of Islam, is an invincible ingredient of their sublime character.
5. Their impregnable link between Rasulullah (s.a.w.) and the Ummah serves as means for descending the Quran and other teaching of Rasulullah (s.a.w.) to the world. Any imperfection or deficiency in them would have stopped, hindered or retarded the pace of propogation and the unqualified acceptance of Deen.
6. The mere fact that ALLAH chose these people to be the Companions of His beloved Rasul (s.a.w.) and He blessed them with the rare honouring in this world of not only forgiving their sins and declaring in the Quran that He is please with them and also promised them Jannat-is sufficient proof of their integrity.
7. Rasulullah (s.a.w.) has directed us to love his Companions (r.a.) and asked us to honour them. Following this is part of Iman (faith). Conversely, abusing and speaking ill of them would jeopardise our faith.
8. Sahaba (r.a.) are 'ADUL'. 'ADUL' means mature, intelligent Muslim who have safeguarded themselves from sins and acts which are contary to human nature.
9. Muhammad (s.a.w.) has excellence over all the Ambiyaa (a.s.).
10. Muhammad's (s.a.w.) Companions (r.a.) have excellence over all mankind with the only exception of Ambiyaa (a.s.)
11. Love for and respect of Sahabah (r.a.) is part of Iman.
12. Malice, spite, hatred, adhorrence of Sahabah (r.a.) may render one a kafir-dis-believer, hypocrite, sinner or renegade.
13. After Rasulullah (s.a.w.) and other Ambiyaa (a.s.) excellence in status comes first Hazrat Abu Bakr (r.a.) followed by Hazrat Umar (r.a.), Hazrat Uthman Gani (r.a.) and then Hazrat Ali (r.a.).

14. Each Caliph deserved the post, status and order of caliphate conferred upon him.
15. Rasulullah (s.a.w.) gave glad tiding of Jannat to 10 Sahabah (r.a.) during his life time. They are:
(1) Abu Bakr (r.a.); (2) Omar (r.a.); (3) Uthman (r.a.); (4) Ali (r.a.); (5) Saad-adi-Waqqas (r.a.); (6) Abdul Rahman-bAuf (r.a.); (7) Obaidah-bJarrah (r.a.): (8) Sayeed-bZaid (r.a.); (9) Talha (r.a.); (10) Zubair (r.a.).
16. Many other were also given tidings, Hazrat Fatima (r.a.) Hazrat Hussein (r.a.) Hazrat Khatija (r.a.), Hazrat Ayesha (r.a.), Hazrat Hamza (r.a.), Hazrat Abbas (r.a.), Hazrat Salman (r.a.), Hazrat Habib (r.a.), Hazrat Umar-bin-Yasir (r.a.) etc.
17. Those Sahabah (r.a.) who participated in the Battle of Badr, 313 in all follow in status and rank after the blessed 10. Then those Sahabah (r.a.) that participated in the Battle of Uhud, followed by those Sahabah (r.a.) that pledged allegiance (bait) to Rasulullah (s.a.w.) at Hudaibiah.
18. Thereafter status of the Sahabah (r.a.) depend on their knowledge and piety.
19. Hazrat Fatima (r.a.) will be the leader of all the women in Jannat.
20. Hazrat Hassen and Hazrat Hussein (r.a.) will be leaders of all the youth in Jannat.
21. After Hazrat Fatima (r.a.) is Hazrat Khatija (r.a.) followed by Hazrat Ayesha (r.a.) in status.
22. Ambiyaa (a.s.) and Sahabah (r.a.) performed 'miracles' with the permission of and with the aid of ALLAH.
23. The Battles of Jamal and Siffeen were fought due to error of Judgement. Hazrat Ali (r.a.) opined delayed action on the murder of Hazrat Uthman (r.a.) while Hazrat Muwaiya (r.a.) favoured immediate action in the matter.
24. There was NO dispute as to who should be the Caliph.
25. Sahabah (r.a.) are a criteria of right and wrong.
26. Actions and saying of Sahabah (r.a.) can be quoted as proof in Shariat.
27. It is fard (obligatory) to respect and revere all the Companions (r.a.) of Muhammad (r.a.).
28. To love or hate Sahabah (r.a.) is to love or hate Muhammad (s.a.w.) and to love or hate Muhammad (s.a.w.) is to love or hate ALLAH.
29. To love, respect and revere the family members and the chaste and pure wives of Muhammad (s.a.w.) is an integral part of Iman (faith) and Islam; Hazrat Hussein (r.a.); Hazrat Hassen (r.a.); Hazrat Ali (r.a.a); Hazrat Fatima (r.a.); Hazrat Khadijah (r.a.); Hazrat Sauda (r.a.); Hazrat Ayesha (r.a.); Hazrat Hafsa (r.a.); Hazrat Zainab (r.a.); Hazrat Umme-Salmah (r.a.); Hazrat Juwariya (r.a.); Hazrat Umme-Habibah (r.a.); Hazrat Maimunah (r.a.); Hazrat Safiya (r.a.); Hazrat Mariah (r.a.) etc.

Aulia-Allah (R.A.)
Saints

1. Aulia ALLAH existed and sainthood can be achieved even now.
2. Like Sahabah (r.a.) they also performed miracles with the help of ALLAH.
3. Their status follow that of Sahabah (r.a.).
4. The highest Aulia-ALLAH cannot reach in toto the status of the lowest Sahabi (r.a.).
5. There is a glaring difference in the miracles performed by Ambiyaa (a.s.) and those displayed by Aulia-ALLAH (r.a.), (which include Sahabah (r.a.).
6. The miracles of Ambiyaa (a.s.) are proofs of their claim of Nabuwat, whilst the 'miracles' of Aulia-ALLAH are linked with their declaration of obedience and submission to Ambiyaa (a.s.).
7. Ambiyaa (a.s.) are innocent and free from sins whereas the Aulia-ALLAH (r.a.) are not, they can err.
8. Ambiyaa (a.s.) cannot be removed from their positions of Nabuwat whilst saints can be dislodged from their 'wilayat' (saint-hood).
9. Speech, dream and inspiration of a Nabi (a.s.) can be cited as a proof in Shariat whilst those of a Aulia-ALLAH CANNOT.

Summary of status

Hazrat Muhammad (S.A.W.);
Remaining Ambiyaa (A.S.);
Hazrat Abu Bakr (R.A.);
Hazrat Umar (R.A.);
Hazrat Uthman (R.A.);
Hazrat Ali (R.A.);
Blessed Ten (R.A.);
Badr Sahabah (R.A.);
Uhud Sahabah (R.A.);
Sahabah (R.A.) that took 'bait' at Hudaibah;
Other Sahabah (R.A.) according to knowledge and piety;
Aulia-ALLAH.

Conclusion

Belief-Iman

1. IMAN-Constitutes faith in the commandments of ALLAH and on the unseen, on the reliance and trust of Muhammad (s.a.w.) eg. akhiraat (hereafter), malaaika (angels), etc.
2. ISLAM-Denotes complete submission to the will of ALLAH according to the teaching of Muhammad (s.a.w.)
3. Consolidation and firmness of Iman takes place through growing

knowledge of good and pious deeds and acts. A requisite of Iman is to have a distinct dislike for kufr, eg. a Christian or kafir accepts Islam but does not leave his former 'religion' in letter and spirit then he will not be regarded as being fully in the fold of Islam. The Shara'i law for such people shall be similar to that of a munafiq.

4. A Believer who sins does not fall out from the fold of Islam even if it be major sins. Surely his Iman will not be perfect altho it will beneficient.
5. A Believer should have an optimistic stance that "verily he is a believer" and not a negative outlook that 'Insha-ALLAH he is a believer".
6. Iman has 70 branches, the most excellent and highest is to believe in ALLAH and the lowest to remove any troublesome obstacle from the road.
7. Iman's branches deal with;
   (i) Heart eg. To believe in ALLAH. To be patient. To have humilidty etc.
   (ii) Tongue eg. To profess belief in ALLAH and to accept the Risalaat of Muhammad (s.a.w.), recitation of Quran, zikr, etc.
   (iii) Limbs eg. Cleanliness, establishing salaat, paying Zakaat, etc.
8. Rejection, doubt and even wrong interpretation of the commandments of Allah which have conclusively and indisputably reached us through Rasulullah (s.a.w.) is kufr eg. not believing in the akhiraat, mis-interpreting salaat to be only du'aa, etc.
9. There are several types of kafirs (disbelievers);
   (a) MUNAFIQ: (Hypocrite) is one who externally proclaims Iman but in his heart rejects it.
   (b) RENEGADE: Is one who after entering Islam denounces it.
   (c) POLYTHEIST: Is one who denies the ONENESS of ALLAH.
   (d) KITABI: Is one who believes in one of the revealed, now abrogated, and extinct Kitabs (books) like Injeel (bible), Torah (psalams) etc.
   (e) ATHEIST: One who believes the world to be eternal and does not believe in the existence of the Creator.
   (f) HERETIC/INFIDEL: One who proclaims in the Risalaat of Muhammad (s.a.w.) and performs Namaaz, gives Zakaat, etc, but in his heart holds such beliefs which are close to kufr. Moreover he, externally proclaims Islam but resorts to long, draw out interpretation to evade reality-Imam Malik (r.a.) has classified this group with a hypocrities.

10. A Muslim (Believers) is also known as Ahle-Qiblah.
11. Ahle-Qibla is one who accepts all the necessary beliefs of Islam and all the commandments of the Quran and Continuous Ahadith.

12. However if a person reads/performs 5 times namaaz but does not believe in Qiyamat or believes adultery and fornication to be halal acts, he alienates himself from the Ahle-Qibla.
13. The famous saying that if a person can be proven 99 times out of 100 to be a kafir, he should NOT be delcared a KAFIR, refers to speech (words uttered) which are metaphorical and leaves room for either way of interpretation.
14. However, if a Muslim proclaims a conclusively proved haram as halaal or visa-versa, he becomes a kafir.
15. The orders transmitted continuously from Muhammad (s.a.w.) constitutes the essentials of DEEN.
16. Denouncing any ESSENTIAL of DEEN will be tantamount to KUFR, as is mis-interpretation e.g. to mis-interpret salaat as a du'aa, etc.

"KNOWLEDGE WHICH DOES NOT LEAD ONE TO ALLAH'S MARIFAT IS JUST IDIOCY"

27 th. Ramadhan 1401-1st. July 1981.

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Beliefs of a Muslim
by
Islamic Research Organisation

This booklet is intended to be circulated widely amongst Muslim especially and interested non-muslims. The Compilers have made an earnest endeavour to make it a simple, easy to follow booklet by enumeration and a systematic arrangement of the beliefs of the Ahle-Sunnat Wal-Jamaat, which a Muslim should, uplift and also defend. It could be conveniently included in the Syllabi of Madressas enabling correct Islamic Beliefs to be transferred from generation to generation — in these times of turmoil and tribulation created by un-Islamic oriented organisations propogating erroneous beliefs directly contrary to the Ahle-Sunnat-Wal-Jamaat.

The booklet is a grand summary, in a lucid manner regarding ALLAH, Quran, Rasul and Ambiyaa (A.S.), Shaitaan, Malaaika, Revealed Kitabs, Akhiraat, Signs Qiyamat i.e. minor and major signs, Sahabah (R.A.) and Aulia-ALLAH. It is surely a guiding light for Muslims, freeing one from the prevailing fictitutious and superstitious dogams and for enlightening non-Muslims about Islamic beliefs at a glance and can serve as a springboard for the research scholar, it is written with the sincere hope that by the Grace of ALLAH it will be instrumental in creating correct beliefs and saving Muslims from erroneous beliefs that crop up from time to time.

Correct Beliefs of a Muslim

By
MUFTI A.H. ELIAS AND MUFTI E.M.H. SALEJEE

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